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ABSTRACT

Becoming a culturally skilled career counselor is an important step in working effectively with ethnic minorities. Much of the professional literature has indicated that a traditional counseling model, one that has been derived from a traditional white middle class model, may not be effective in working with culturally diverse clients. The model described in this paper has been designed to assist career counselors to become "culturally skilled," and in so doing to provide more effective career counseling to cultural groups which are particular to the State of New Mexico. The model is divided into five parts. Part 1 provides an introduction which addresses the need for and history of cross-cultural counseling. It presents several theoretical orientations that may be helpful in understanding ethnic minorities, and addresses myths relative to ethnic minority groups. Part 2 includes an awareness component which consists of activities that will enable a counselor working with ethnic minorities to understand his or her cultural background and acknowledge biases, attitudes, and beliefs relative to ethnic minorities. Part 3 contains a knowledge component with information regarding the values and beliefs of ethnic minority groups, barriers indigenous to cultural differences, and information specific to effective cross-cultural counseling. Part 4 includes a skills component which gives guidelines and strategies for working with minorities. Part 5 contains culturally relevant materials and a comprehensive list of references helpful in understanding ethnic groups. (LLL)

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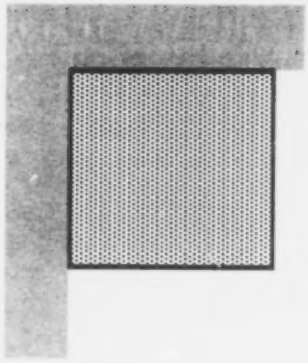

An Introduction to Multicultural Issues in Career Development

by

Dr. Deborah Rifenbary

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An Introduction to Multicultural Issues in Career Development

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Spring 1991

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About the author.....Dr. Deborah Rifenbary is an assistant professor in the Department of Counseling and Family Studies at the University of New Mexico. Her major areas of interest are educational and multicultural issues in counseling. She has been a teacher and counselor in international and stateside schools and served as a consultant for public schools, national organizations and government agencies. Her dissertation research focused on school counselors in overseas American schools in South America.

Editor's note.....A major priority of the New Mexico Career Information System (NMCIS) is to provide quality and continuing professional development opportunities for its network's members. Based on a recent survey of NMCIS sites, it became apparent that, in addition to GIS training, network counselors desired an expansion of their knowledge and skills in the career development area. This particular document, disseminated through a workshop format, has been designed to serve as a framework for those interested in multicultural issues in career counseling. Because of limited work in the field of cultural influences on career development, the proposed model is a preliminary attempt to introduce the valuable concepts of multicultural counseling for application to career development. The multicultural perspective promotes the study of different ethnic groups based on general assumptions in an effort to enhance understanding. *Though these generalities may prove helpful from a conceptual standpoint, counselors are encouraged to acknowledge the diversity within cultural groups and, more specifically, the uniqueness that each client brings to the counseling setting.*

Acknowledgements.....NMCIS is appreciative of Dr. Deborah Rifenbary for her effort in helping build the link between multiculturalism and career development. Susanna Gilbert is recognized for her invaluable input and editorial assistance; and Colette Herrera for her word processing skills. NMCIS is also very thankful to the following individuals for their review, comments, and suggestions used in the development of this publication: Dr. Guillermina Engelbrecht, Associate Dean, UNM College of Education; Mr. Joe Gonzales, Director, UNM Multicultural and Gender Equity Resource Center; Johnnie Wardlow, Placement Director, Southwest Indian Polytechnic Institute; Joe Carpio, Placement Office, Southwest Indian Polytechnic Institute; Roberta Mackel, UNM College of Education Dean's Office; Jeannette Garza-Otero and Susan Macias-Wycoff, Multicultural Counseling doctoral students.

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PREFACE

Becoming a culturally skilled career counselor is an important step in working effectively with ethnic minorities. Much of the professional literature has indicated that a traditional counseling model, one that has been derived from a traditional White middle class model, may not be effective in working with culturally diverse clients (Bell, 1971; Gunnings, 1971; Mitchell, 1971). The following model has been designed to assist career counselors to become "culturally skilled" and in so doing provide more effective career counseling to cultural groups which are particular to the State of New Mexico. The model is divided into five parts:

1) an introduction which addresses the need for and history of cross-cultural counseling, defines pertinent terms used in cross-cultural counseling, presents several theoretical orientations that may be helpful in understanding ethnic minorities, and addresses myths relative to ethnic minority groups;

2) an awareness component which consists of activities that will enable a counselor in working with ethnic minorities to understand his or her cultural background and acknowledge biases, attitudes and beliefs relative to ethnic minorities;

3) a knowledge component which contains information regarding the values and beliefs of ethnic minority groups, barriers and information specific to effective cross-cultural counseling,

4) a skills component which gives guidelines and strategies for working with minorities; and

5) culturally relevant materials and a comprehensive list of references helpful in understanding ethnic groups.

It is hoped that the following information will be useful to you as a career counselor, enhance skills and knowledge you may already have, and provide you with a framework for understanding yourself and the ethnic minority students with whom you work.

AN INTRODUCTION TO MULTICULTURAL ISSUES IN CAREER DEVELOPMENT

SECTION I: INTRODUCTION

THE RATIONALE FOR CROSS-CULTURAL COUNSELING

A recent report entitled One Third of a Nation (1988) states that America is moving backward—not forward—in its efforts to achieve the full participation of minority citizens in the life and prosperity of the nation. It also states that by the year 2000, one third of the nation's children will be from ethnic minorities. Considering the demographics of the State of New Mexico, the implications of this report become even more relevant.

Demographics

According to 1990 population statistics released in March of 1991 by the U. S. Census Bureau, minorities in New Mexico represent the fastest growing segment of the state's population. Of New Mexico's total population of 1,515,069 people, 36.6% or 579,224 were Hispanic, 8.9% or 134,355 were Native American, 2.0% or 30,210 were African American, 0.9% or 14, 124 were Asians and Pacific Islanders (United States Department of Labor, Bureau of Labor Statistics, 1990 Census). This represents almost half of the state's total population. Minorities made the biggest percentage gains in population in New Mexico from 1980 to 1990. The number of Hispanics, African Americans, Native Americans and Asians in New Mexico grew at a faster rate than the population as a whole. This increase may also impact the type and number of clients that may be served by career counselors around the state.

As career counselors, it seems to be essential to begin to address the specific needs of these groups from an educational as well as career perspective. Until the mid-1960's, the counseling profession demonstrated little interest in or concern for the status of racial, ethnic, or other minority groups. Counseling and Guidance, with its traditional focus on the needs of the "average" student, tended to overlook the special needs of students who, by virtue of their skin color, physical characteristics, socioeconomic status, etc., found themselves disadvantaged in a world designed for White, middle-class, physically able, "normal" or "average" people (Atkinson, Morten and Sue 1979). Psychotherapy with its development and practice limited

primarily to middle and upper-class individuals, also overlooked the needs of minority populations. While more attention has been paid during the last 20 years to this critical issue, appropriate education for guidance and counseling of ethnic minorities remains lacking.

Minority group authors, particularly those representing racial/ethnic minority groups, have criticized the counseling profession since the mid-1960's. In a comprehensive review of the counseling literature related to racial/ethnic minority groups, Pine (1972) found the following view of counseling to be representative of that held by most minority individuals:

> ...that it is a waste of time; that counselors are deliberately shunting minority students into dead-end non-academic programs regardless of student potential, preferences, or ambitions; that counselors discourage students from applying to college; that counselors are insensitive to the needs of students and the community; that counselors do not give the same amount of energy and time in working with minority students as they do with White middle-class students; that counselors do not accept, respect, and understand cultural differences; that counselors are arrogant and contemptuous; and that counselors don't know themselves how to deal with their own hangups (p. 35).

To a large extent, minority group dissatisfaction with the counseling profession can be explained as disillusionment with unfulfilled promises. Counseling, at least in theory, has accepted such ideal rights as "equal access to opportunity," "pursuit of happiness," "fulfillment of personal destiny," and "freedom" as omnipresent, inherent goals in the counseling process (Adams, 1973; Belkin, 1975; Byrne, 1977). Although these lofty ideals may seem highly commendable and extremely appropriate goals for the counseling profession to promote, in reality they have often been translated in such a way as to justify support for the status quo (Adams, 1973).

The validity of minority criticism can and will be argued by professional counselors; however, there is little doubt that, for whatever reasons, counseling has failed to serve the needs of minorities, and in some cases, has proven counterproductive. That various minority groups are underrepresented in conventional counseling programs (Sue, 1973) suggests that these groups see counseling as irrelevant to their needs. Substantial evidence that Asian Americans, Blacks, Hispanics, and Native Americans terminate counseling, after an initial counseling session, at a much higher rate than do Anglos is documented in the literature (Sue, Allen, & Conaway, 1978; Sue & McKinney, 1975; Sue, McKinney, Allen & Hall, 1974). Clearly, some minorities see the counseling process, as currently implemented, as contrary to their own life experiences and inappropriate or insufficient for their felt needs.

DEFINITIONS

Acculturation—to acculturate is to take on characteristics of the dominant culture, while adjusting and incorporating them into one's own cultural schemata (for example, language, food, dress, values, and customs). Acculturation can be viewed on a continuum from traditional, and marginal to bicultural.

Career—the pattern of activities and experiences that make up a lifetime of work, learning, and leisure. The term is broadly defined here to include occupational and educational choices and patterns as well as other aspects of a person's life—personal and social behaviors, skills, social responsibilities, and leisure activities.

Career development—the lifelong process people use to gain skills in setting career goals and in developing, implementing, evaluating, and revising plans to define a career.

Career guidance—various types of assistance provided to help individuals in their career development. It may include instruction, counseling, placement, follow-through, evaluation, and support procedures based on career planning and development needs.

Cross-cultural counseling—the study, research, and practice of the counseling process that occurs when counselor and client are from different cultures and are mutually affected by their different cultural experience (Stone & Brooks, 1979).

Culture—sum total of ways of living, including (1) values, (2) beliefs, (3) aesthetic standards, (4) linguistic expression, (5) patterns of thinking, (6) behavioral norms, and (7) styles of communication which a group of people has developed to assure its survival in a particular environment. We are also socialized through *cultural conditioning* to adopt the ways of thinking of our own group.

Culturally relevant career guidance materials—career guidance materials that reflect the culture and experiences of the members of racial or ethnic groups.

Discrimination—the differential treatment of individuals; an overt or covert expression of prejudice.

Ethnic minority—a person who identifies with a common and distinctive culture or language that is not that of the majority population in a country. The term is used in this model to refer to the United States as the country and to Asian Americans, African Americans,Hispanics, and Native Americans as the ethnic minority groups.

- **African-American** or **Black** refers to individuals of African heritage, most of whom were born in the U.S., making up the largest ethnic groups in America. The label, as used by the Bureau of the Census and other data sources, includes U.S.-born and non-U.S.-born Blacks, such as those from the West Indies. Hispanic-Blacks are included under the specific national affiliation (for example, Cuban or Cuban American) or the broader label of Hispanic. Other labels include Black Americans and Afro Americans.

- **Asian American**--refers to immigrants and refugees from Asian countries; the American-born descendants of Asian immigrants; and students, businessmen and their families from Asian countries whose "usual" residence is the Uniited States.

- **Hispanic** is a generic term that includes such diverse communities as persons of Mexican descent, Puerto Ricans (both in Puerto Rico and on the mainland), Cuban Americans, and persons from Central and South America, the Caribbean, and other locations. Other labels include Latino, Latin American, Spanish Origin, Spanish Surname, or Spanish Speaking.

- **Native American** refers to members of one of the 300 to 400 tribes (both federally and non-federally recognized) that exist in the U.S. with ancestors who lived here before the arrival of Europeans. Native Americans are also often referred to as American Indians, and individuals are frequently identified by tribal affiliation.

Ethnocentrism—a tendency to view cultures other than one's own with disfavor which results in a sense of inherent superiority.

Multicultural career development—an intervention and continuous assessment process that prepares institutions and individuals to experience the realities of life, work, and leisure in a culturally diverse environment. In particular, multicultural career development considers the effect of and relationship among career options, ethnic-cultural demographics, and psychosocial factors that impact an individual's occupational choices in a pluralistic society (Stone, 1984).

Multiculturalism--recognizing, understanding, and appreciating cultures other than one's own. It stresses an appreciation of the impact of differences—race, class, age, sex, physical, sexual/affectional orientation, and religion. A multicultural philosophy is one that promotes the acknowledgement, appreciation, and usage of cultural differences as a critical factor in the development and implementation of any system, institution, program or curriculum.

Oppression--the systematic mistreatment of the powerless by the powerful, resulting in the targeting of certain groups within the society for less of its benefits—involves a subtle devaluing or nonacceptance of the powerless group—may be economic, political, social, and/or psychological.

Prejudice--a predisposition to act toward individuals and groups with a (typically) rigid, emotional attitude based on inadequate information and without regard for individual differences.

Racism—any attitude, action or institutional structure which subordinates a person or group because of their color. Racism is not just a matter of attitudes: actions and institutional structures can also be a form of racism. (From Racism in America and How to Combat It. U.S. Commission on Civil Rights, 1970.) The systematic oppression of people of color occurs at the individual, interpersonal, institutional, and/or cultural level. May be overt or covert, intentional or unintentional.

Stereotype—a belief about all members of a human group in which little concern is shown for individual differences and facts, even when they are available.

World View—the way an individual perceives his or her relationship to the world (i.e., nature, other people, animals, institutions, objects, the cosmos, their creator). A person's world view is influenced by one's memories, expectations, assumptions, beliefs, attitudes, values, interests, past experiences, strong feelings, and prejudices.

[Other sources: McDavis, R. T., & Parker, W. J. (1985); Quality Education for Minorities Project (1990)]

CULTURAL AND ETHNIC INFLUENCES ON CAREER DEVELOPMENT

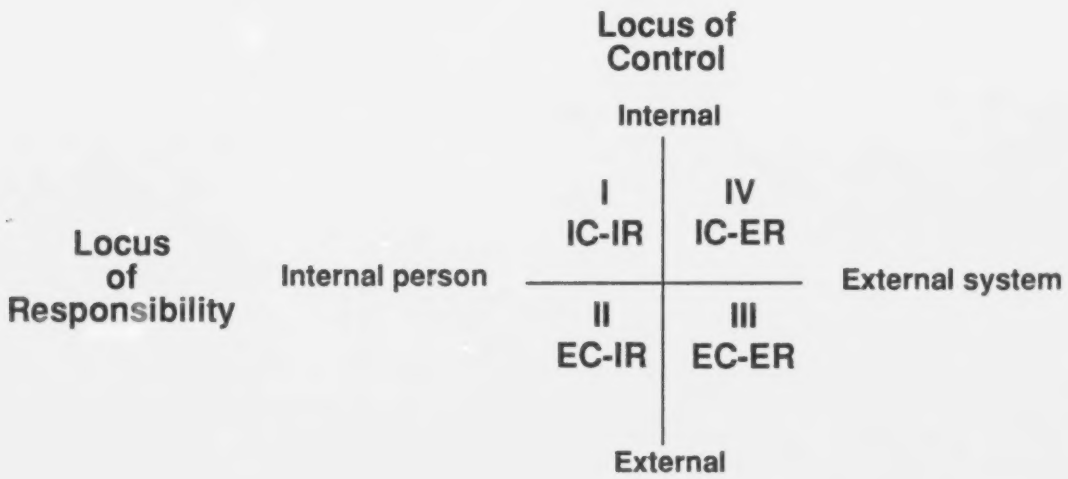
The literature reflects the prominence of career development theories that were formulated to explain the career development of men based on mainstream cultural values and realities (Asbury, 1968; Campbell, 1974; Ford & Ford, 1978; Jensen, Waler & Chamberlain, 1978; LoCascio, 1967; Ho, 1974; Smith, 1975; Warnath, 1975). Seldom do career development theories focus on ethnic, culture, sex or class origins. Yet these factors directly influence the development of the constructs that individuals use to form their identities, knowledge of the workforce, their value of work, their thought processes for career options, and their views of success (Peterson, Sampson, and Reardon, 1990).

Cultural and ethnic influences are central to the career development process. For example, self-knowledge is essential in forming one's identity. Values and beliefs are derived from one's cultural and ethnic background and form the core of one's value system and identity. This is evident in how individuals perceive their autonomy, sense of control, power, status, and competence (Katz, 1985). Likewise, one's cultural and ethnic background are essential for determining the relative status and worth among occupations. For example, the status of school teachers and of clergymen varies from culture to culture. Career decision making is also influenced by culture and ethnic background. A career choice can be determined by the individual or by their family. Religion, education, the military and the government can also be factors. Additionally, culture can influence rational, intuitive, or dependent reasoning processes (Maruyama, 1978).

Furthermore, there are a variety of culturally determined values that directly bear on the counseling process. Katz (1985) identified the following values: (1) time (structured versus unstructured); (2) communication (reflecting feelings versus providing advice); (3) status and power of the counselor (authority figure versus facilitator); (4) framing the problem in terms of cause and effect (degree of emphasis on family history, learned behavior, search for meaning); (5) goals (insights versus change); and (6) emphasis on scientific method (degree of emphasis on testing, assessment, linear problem solving, and labeling problems). The client and counselor may have similar or opposing value orientations for each of these processes. Career counselors are encouraged to adopt counseling goals and treatment strategies that are consistent with the client's cultural and ethnic orientation.

MODELS OF ETHNIC AWARENESS

Sue (1978) has provided a helpful framework for the counselor who works with culturally different clients. He offers a two-dimensional concept which incorporates locus of control and locus of responsibility. (See figure below.) Internal-control people are those who believe that reinforcement is primarily a product of their own action. External-control people are those who believe that reinforcement is not entirely self-related but can be produced by luck, chance, fate, or powerful others. Similarly, people with high internal locus of responsibility believe that success or failure is primarily attributed to the individual's skills or personal adequacy. People with high external locus of responsibility believe that the environment is more powerful than the individual. The quadrants produced by the intersection of these two



axes provide four different ways to view individuals interacting with their environment or, in Sue's words, four kinds of world views.

According to Sue, the internal control/internal responsibility (IC/IR) quadrant, typifies American middle-class culture. People who hold this view believe they are masters of their fate and responsible for what happens to them. This viewpoint is also fundamental to the counseling philosophy held by most counselors. Most minorities, however, subscribe to the views reflected by one of the other quadrants. For example, people in the external control/internal responsibility (EC/IR) sector have felt they have little control over how others define them, and blame themselves or their people for their problems. Those who adhere to the external control/external responsibility (EC/ER) see their lack of education, problems of poverty, and unemployment as the result of an oppressive social system that they are powerless to change. A counselor who holds a typical American viewpoint may fail to understand that the client sees the world in a very different way and the counselor may, then, have expectations for client

behavior that are unrealistic or not in keeping with the culture of the client. The counselor may focus attention on the individual and expect him or her to initiate change when this approach is contradictory to the client's self-concept and view of the world. Misunderstanding may occur in either direction—the counselor may expect client behavior that is impossible for the client, or the client may misunderstand the counselor or the counseling process. Sue concludes that counselors must become culturally aware so that they understand their own view of the world and also understand and accept the possible legitimacy of the view of others.

Two other models of cross-cultural development may also be useful in helping you understand a client whose background is different from your own.

Atkinson, Morton, & Sue (1979) have proposed a MINORITY IDENTITY DEVELOPMENT (MID) model in which five stages are defined. At each stage, there are four corresponding attitudes that form the minority person's identity. How a person views (a) the self, (b) others of the same minority, (c) others of another minority, and (d) majority individuals are correlated with a particular stage. Table 1 summarizes the MID model, its five stages and their resultant attitudes.

1. **Stage One--The Conformity Stage**: This stage is characterized by a preference for dominant cultural values over one's own culture. The reference group is likely to be White America, and feelings of racial self-hatred, negative beliefs of one's own culture and positive feelings toward the dominant culture are likely to be strong.

2. **Stage Two--Dissonance Stage**: Cultural confusion and conflict are likely to be characteristic of minorities in this stage. Information and/or experiences begin to challenge accepted values and beliefs of the conformity stage. Active questioning of the dominant-held system of minority stratification and a need to resolve conflicting attitudes operate strong.

3. **Stage Three--Resistance and Immersion Stage**: An active rejection of the dominant society and culture and a complete endorsement of minority-held views become evident. Desires to combat oppression and racism become the primary motivation of the person. There is an attempt to get in touch with one's history, culture, and traditions. Distrust and hatred of White society is strong. The reference group is one's own culture.

4. **Stage Four--Introspection Stage**: Again, this stage is characterized by conflict and too-narrow and rigid constraints of the previous stage. Notions of loyalty and responsibility to one's own group and notions of personal autonomy come into conflict. Group-usurped individuality, culturocentrism, and absolute rejection of dominant cultural values become questioned.

5. **Stage Five--Synergetic Articulation and Awareness Stage**: In describing this stage, Atkinson, Morten, & Sue (1979) state: Minority individuals in this stage experience a sense of self-fulfillment with regard to cultural identity. Conflicts and discomforts experienced in the introspection stage have been resolved, allowing greater individual control and flexibility. Cultural values of other minorities as well as those of the dominant group are objectively examined and accepted or rejected on the basis of prior experience gained in earlier stages of identity development. Desire to eliminate *all* forms of oppression becomes an important motivation of the individual's behavior (p. 197).

Table 1 Summary of Minority Identity Development Model

Stages of minority development model	Attitude toward self	Attitude toward others of the same minority	Attitude toward others of different minority	Attitude toward dominant group
Stage 1--conformity Stage 2--dissonance	Self-depreciating Conflict between self-depreciating and appreciating	Group depreciating Conflict between group depreciating and group appreciating	Discriminatory Conflict between dominant-held views of minority hierarchy and feelings of shared experience	Group appreciating Conflict between group appreciating and group depreciating
Stage 3--resistance and immersion	Self-appreciating	Group appreciating	Conflict between feelings of empathy for other minority experiences and feelings of culturocentrism	Group depreciating
Stage 4--introspection	Concern with basis of self-appreciation	Concern with nature of unequivocal appreciation	Concerns with ethnocentric basis for judging others	Concern with the basis of group depreciation
Stage 5--synergetic articulation and awareness	Self-appreciating	Group appreciating	Group appreciating	Selective appreciating

From D. R. Atkinson, G. Morten & D. W. Sue (1979), *Counseling American Minorities: A Cross-Cultural Perspective* Dubuque, Iowa: W. C. Brown.

A more recent CROSS-CULTURAL AWARENESS DEVELOPMENT MODEL was formulated by Christensen (1989). The five-stage model proposes that majority and minority group members go through parallel, but somewhat different stages in developing cross-cultural awareness. For each stage, consideration is given for both the majority and minority individual and describes the transition process.

Stage 1--awareness: serious thought has never been given to cultural, ethnic, or racial differences or their meaning and influence for individuals and groups.

Stage 2 --beginning awareness : accompanied by uneasiness and a beginning sense of cognitive dissonance.

Stage 3 conscious awareness: sometimes conflicting preoccupation with cultural, ethnic, and racial differences and their possible meanings in historical and present-day content.

Stage 4 consolidated awareness: characterized by involved commitment to see positive societal change and promote intergroup understanding and, thus, experience differences as positive and rewarding.

Stage 5 transcendent awareness: cross-cultural awareness becomes a way of life and need no longer be consciously sought.

TEN MYTHS ABOUT THE EDUCATION OF MINORITY AMERICANS

Many barriers stand between our youth and a quality education. Among the most difficult of these obstacles are the perspectives--myths--that together shape the public's understanding of our situation, what is at stake, and what can be accomplished.

Myth #1: Learning is due to innate abilities and minorities are simply less capable of educational excellence than Whites.

Comment: As distasteful as this attitude is, it cannot be ignored. Although outright racists are for the most part outside the mainstream, more subtle attitudes of this kind are not uncommon at work and in school. Studies controlling for environmental factors repeatedly demonstrate that there is no basis in fact for the myth that minorities are less capable than Whites. Environmental factors in the lives of minority and poor children are the most significant elements in their lack of school success. When the combined effects of poverty and discrimination are added to the effects of second-rate schools, the achievement records of minorities are understandable, but not acceptable.

Myth #2: The situation is hopeless; the problems minority youth face, including poverty, teenage pregnancy, unemployment, drug abuse, and high dropout rates, are so overwhelming that society is incapable of providing effective responses.

Comment: The educational status of most minority students is discouraging. We seem to have made only spotty progress and in some critical areas, such as enrollment of high school graduates in higher education, we are losing ground. Promised greater educational opportunity in the 1960's, we have inherited the worst schools with the fewest resources.

The great danger of pessimism is that it is debilitating. At best, it creates a triage mentality that turns its back on "problem students" to focus on students with obvious promise. But such a narrow response is fundamentally wrong; cutting losses is not a sound basis for developing America's human resources. That approach not only ignores the importance of education as a powerful impetus for a free and prosperous society, it also neglects outstanding achievements at all levels of public education. Many highly successful programs take children from the most difficult circumstances and set them on the road to accomplishment.

Myth #3: Quality education for all is a luxury, since not all jobs presently require creativity and problem solving skills.

Comment: America can either compete with a low-wage labor force whose productivity is limited by its educational underdevelopment, or it can compete with well-trained workers capable of learning, flexibility, and innovation. There is abundant evidence that educational requirements for future jobs will increase; that is especially true for jobs that pay high enough wages to make it possible for parents to support themselves and their families at acceptable levels. Moreover, the country's needs cannot be met by an "elite" few. America's quality of life depends heavily upon the education of its people. It is neither just nor economically sound to leave minority youth unprepared for their responsibilities as citizens or members of the workforce.

Myth #4: Education is an expense and not an investment.

Comment: Of the approximately one million American young people who drop out of school each year, most are marginally literate and virtually unemployable. The Committee for Economic Development reports that each year's class of dropouts costs the nation about $240 billion in crime, welfare, health care, and services. For every $1 spent on education, it costs

$9 to provide services to dropouts. About 80 percent of all prison inmates, for example, are school dropouts. Each inmate costs the nation about $28,000 a year. Education for American youth pays off in the short term through a stronger economy and reduced public spending. It pays over the long term as well. By the year 2030, for example, the over-65 population will have doubled. But the number of workers supporting each retiree will have dropped from a level of 17 in 1952 to fewer than two at the turn of the century. Young people who will be supporting the nation's retirees in the 21st century must be productive workers.

Myth #5: Equity and excellence in education are in conflict.

Comment: This kind of thinking parallels the conventional wisdom that once existed in American manufacturing, which created a false choice between high quality and low costs. Quality, the experts said, could only be achieved by weeding out the defects. But American manufacturers have begun learning from the Japanese, who have shown decisively that striving for quality reduces costs with a simple strategy: *design quality into the manufacturing process itself,* which is much less expensive because it eliminates the need to repeat work. The same is true of the relationship between equity and excellence in education. They are not fundamentally incompatible. A system that provides equal educational opportunity is more likely to achieve higher levels of excellence because it focuses on uncovering more potential in the early stages of education instead of correcting defects later. It also broadens the knowledge base of *all* by including everyone in the teaching and learning process. This is critically important for a multiethnic, multicultural society.

Myth #6: All we need are marginal changes.

Comment: In years past, the American education system was well-suited to training most workers to function in an economy in which all that they needed was "the basics." For more than 100 years, this system has been unfair to minorities, and perpetuating that condition is both self-defeating and morally unacceptable. Our society cannot thrive in the 21st century with an educational system devised to meet the needs of the 19th. Marginal changes are insufficient; rigid school systems can neutralize marginal changes. Just as the requirements of flexibility, quality, and productivity demand a radical restructuring to create a growing economy, so too must our schools reject the status quo if they are to produce individuals with the creativity and problem-solving skills the nation needs.

Myth #7: Minorities don't care about education

Comment: For centuries, minorities have fought for educational systems responsive to the needs of our children, and we have found it necessary to establish our own schools and colleges. We have demanded an end to *de jure* and *de facto* segregation, argued for tribal control of local schools, and called for culturally responsive curricula. Minority parents have long understood, above all, that education is the path to freedom and opportunity. Minority parents, however, are justifiably frustrated by an educational system that has been unresponsive to the needs of our children. Nevertheless, a recent poll revealed that persistently poor parents want their children to have access to educational opportunities. Fifty-nine percent of those surveyed rated staying in school as the most important factor for their children to have a better life, followed by job training (58 percent) and going to college (55 percent).

Myth #8: Bilingual education delays the learning of English and hinders academic achievement. A corollary myth contends that students whose first language is English do not need to become proficient in a second language (a "foreign" language) nor achieve multicultural literacy.

Comment: The increasing globalization of the economy and social experience strongly mandates that all Americans be able to communicate with those in other nations. It is imperative that all of us gain fluency in at least one other language. An educated American needs to be

defined as an individual with strong basic skills, a broad set of advanced thinking skills, and fluency in a second language.

Recent English-Only and English Language Amendment efforts (already adopted in more than 14 states and various municipalities) run counter to the development of an educated nation and foster unnecessary divisiveness in a pluralistic society. We should aim to build on the strengths of that pluralism. We support national and local efforts aimed at fostering second-language learning for all-or English Plus. As Senator Paul Simon has so ably argued in addressing the problem of the "tongue-tied American," the English Plus effort holds that "national interests can be best served when all members of our society have full access to effective opportunities to acquire English language proficiency plus mastery of a second language or multiple languages.

Myth #9: The problem will go away.

Comment: There is an inextricable connection between the need to educate our children for the demands of the global economy and to prevent the continued erosion of America's economic place in the world. Equally as clear is the certain decline of a society that is busy building more prisons to harbor those it fails to educate.

Myth #10: Educational success or failure is within the complete control of each individual and in America anybody can make it.

Comment: In a recent study, the NAACP Legal Defense and Education Fund found that 80 percent of the Black high school graduates in Mississippi, the state with the highest percentage of Black public school enrollment in the nation, had not taken the core high school curriculum that would prepare them for college admission. Similarly, the National Council of La Raza reports that 75 percent of the nation's Hispanic high school seniors have not taken courses that prepare them to enter college. Donald Stewart, President of the College Board, addressed this myth very well: "The idea that a child who is simply smart or able or hard working will somehow get accepted to and complete college is a myth. Race, economic background, and financial ability now stand between a student and a college degree." Hard work needs to be supplemented by a supportive learning environment and resources.

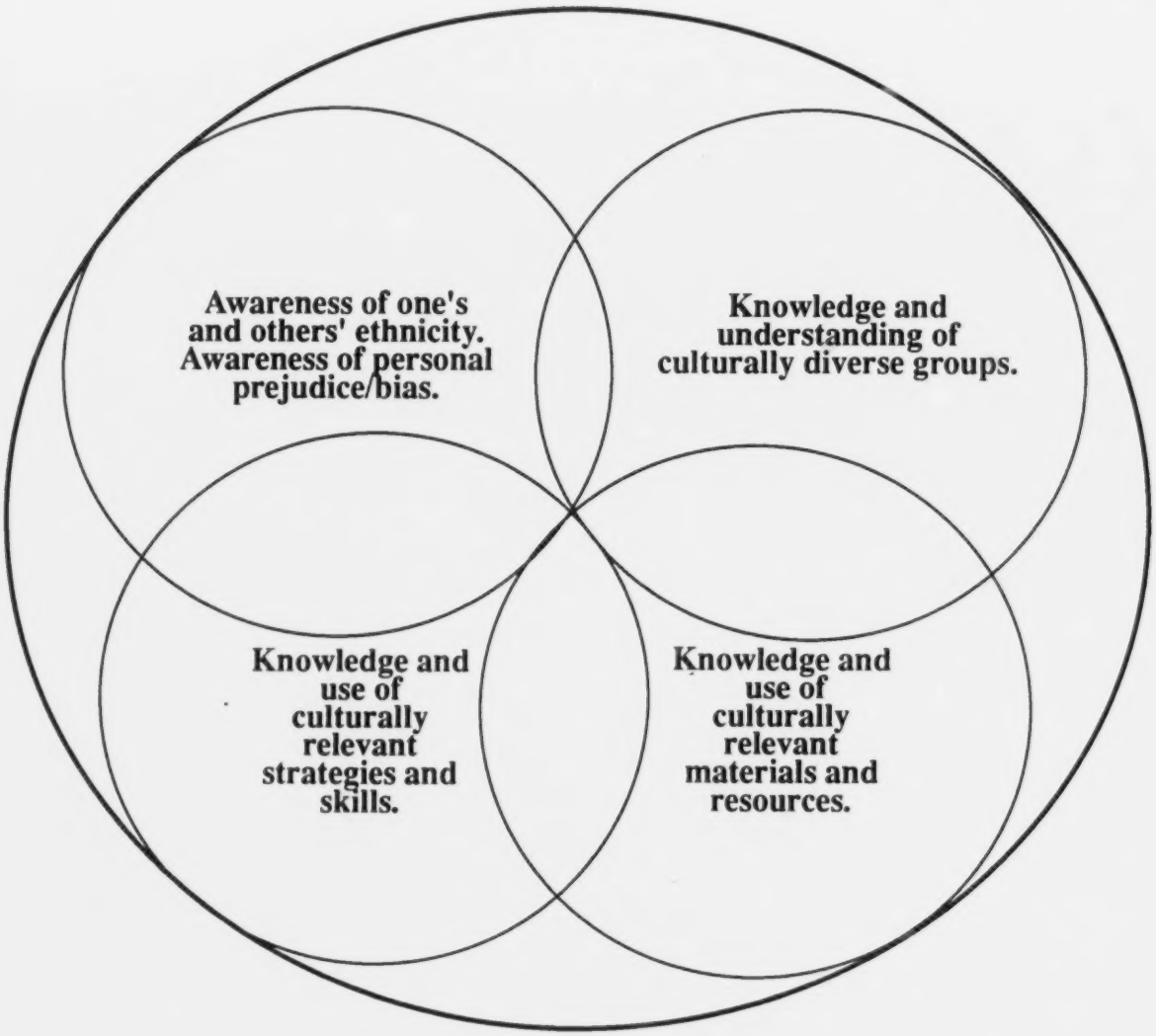
(Source: Education that works: An action plan for the education of minorities [1990] Quality Education for Minorities Project, Cambridge: MA)

SECTION II: CULTURALLY-SKILLED CAREER COUNSELOR MODEL

The model was developed from several sources. These include: 1) the Division 17 of the American Psychological Association Competencies formulated to address the needs of ethnic minority groups; 2) a review of the literature appropriate to cross-cultural training; and 3) a model used at the University of Virginia as part of a racial awareness training workshop.

There are several things to keep in mind when using this model. Becoming culturally skilled is a process. It begins with the counselor's self-awareness, continues with knowledge and understanding of cultural groups and ends with implementation of appropriate skills to deal effectively with ethnic minorities. Initially, one must first understand his/her own ethnicity/ cultural heritage in order to understand and appreciate that of another. One must also understand the negative effects of racism and prejudice. In addition, one must have a knowledge base helpful in understanding those groups who are different from one's own. Finally, skills appropriate for working with ethnic minority students may need to be enhanced. While each component may be considered a separate unit, all are integrated and build upon each other. A counselor must continually assess where he or she is at in the process.

THE CULTURALLY-SKILLED CAREER COUNSELOR


Awareness of one's and others' ethnicity. Awareness of personal prejudice/bias.
Knowledge and understanding of culturally diverse groups.
Knowledge and use of culturally relevant strategies and skills.
Knowledge and use of culturally relevant materials and resources.

(Developed by: Dr. D. Rifenbary, Department of Counseling and Family Studies, College of Education, University of New Mexico, 1991)

CHARACTERISTICS OF THE CULTURALLY-SKILLED COUNSELOR

BELIEFS: ATTITUDES

1. The culturally-skilled counselor is one who has moved from being culturally unaware to being aware and sensitive to his/her own cultural heritage and to valuing and respecting differences.

2. A culturally-skilled counselor is aware of his/her own values and biases and how they may affect minorities.

3. A culturally-skilled counselor is one who is comfortable with differences that exist between the counselor and group member in terms of race/culture and beliefs.

4. The culturally-skilled counselor is sensitive to circumstances (personal biases, stages of ethnic identity, socio-political influences, etc.) which may indicate that minorities may need to talk about concerns with people of their own race/culture.

KNOWLEDGE

1. The culturally-skilled counselor will have a good understandingof the socio-political system system's operation in the United States with respect to its treatment of minorities.

2. The culturally-skilled counselor must possess specific knowledge and information about the particular group with whom he/she is working.

3. The culturally-skilled counselor is aware of institutional barriers which prevent minorities from having equal access to positions of power and authority within organizations.

SKILLS

1. At the skills level, the culturally-skilled counselor must be able to generate a wide variety of verbal and nonverbal responses.

2. The culturally-skilled counselor must be able to send and receive both verbal and nonverbal messages accurately and "appropriately."

3. The culturally-skilled counselor is able to exercise institutional intervention skills on behalf of the minority group member when appropriate.

PART 1: AWARENESS

No simple formula exists for becoming culturally skilled. Developing cultural awareness is a process of looking inward and one which begins with the counselor's self-awareness. According to Steward, Danielian, and Foster (1969), the key to understanding another culture is insight into one's own values and assumptions. They contend that self-awareness "results in greater understanding and empathy with the values and assumptions of another culture" (Steward et al., 1969, p.8) and that understanding another leads to deeper cultural self-awareness.

Several models and approaches have been developed to help counselors become aware of their own ethnicity and culturally learned assumptions, values and behaviors. Hulnick (1977) recommended sensitivity training for counselors and suggested that counselors know themselves, their own inhibitions and what makes them personally uncomfortable when working with others. He contended that if counselors are able to identify and work through their own problems, they will be more effective with their clients. Parker and McDavis (1979) developed an awareness group experience, designed to help counselors in training become aware of their attitudes, feelings, perceptions and behaviors toward ethnic minorities.

The following activities were developed as part of an awareness training model incorporated at the University of Virginia (Rifenbary & Covert, 1988). These activities have been used effectively in training designed to increase awareness of one's own ethnicity and cultural background and acknowledge one's biases, values, attitudes and stereotypes relative to ethnic minorities.

The purpose of these activities is to create an environment whereby individuals feel comfortable exploring and sharing their ethnicity and acknowledge any prejudice, bias, and stereotyping they may have experienced or any they may feel toward ethnic minorities. These activities were designed to be used in a small group setting with a facilitator. It is understood that everyone does not have the resources nor is in a situation to coordinate or participate in such an activity. However, if you are unable to form a group to share the responses, it may be helpful to reflect on your answers to each of the questions individually. The first activity is structured for people to share their culture and background. The assumption is that, if people understand and appreciate their own culture, they may learn to appreciate and understand the culture of another. The second activity is intended to bring group members to a deeper level of awareness and understanding and encourages participants to acknowledge and address experiences with racism, prejudice and biased feelings toward members of ethnic groups. Activity #3 is a longer version of Activity #2. Activity #4 was designed specifically for individual self-exploration.

Group Activities

#1: Ethnic Awareness

Purpose: To share one's ethnicity and cultural background
Time: 30 minutes

1. Please state your name.
2. What generation in the United States do you represent? Are you and your siblings the first of your family to be born in this country? Were you foreign born?
3. Where did your ancestors migrate from? Within the United States? From outside the United States? Why?
4. Does your immediate family or extended family practice ethnic or cultural customs that you or they value or identify with? For example: foods, celebrations, traditions, social behaviors, manners, beliefs. What customs do you prize the most? Do you or your relatives speak your ethnic group language?
5. What occupations are represented in your family background?

#2: Past Learning and Experiences = Present Attitudes, Behaviors and Values

Purpose: To explore experiences of racism and/or prejudice and acknowledge attitudes toward ethnic minority individuals and/or groups
Time: 45 minutes

1. How did you first come to understand that prejudice/racism existed?
2. What is the origin or source of most of your views toward members of other ethnic/racial groups? How do your beliefs affect your behavior toward persons from other cultural backgrounds?
3. Describe how you feel when you counsel or think about counseling someone from another ethnic/racial group.

(Source: Rifenbary, D. & Covert, R. C. (1988). In Educating new faculty and teaching assistants about teaching more diverse populations. Curry School of Education, Charlottesville, VA: University of Virginia)

#3: Past Learning and Experiences = Present Attitudes, Behaviors and Values

1. Please take a few minutes to reflect upon and answer the following questions in preparation for a small group discussion:
2. To what extent do you regularly interact with members of other ethnic groups? Professionally? Socially? Do you worship with members of another ethnic group?
3. How did you first come to understand that racism existed? What did you learn from this experience?
4. What was your parent's main advice to you about people from other ethnic groups?
5. How would your parents have responded if, while in college, you had invited a member of a different ethnic group home with you for Thanksgiving?
6. How would you respond if your teenage son/daughter was dating a member of another ethnic group?
7. How do you think you would respond if your college-age son/daughter announced plans to marry a member of another ethnic group?
8. What is the origin or source of most of your views towards members of other ethnic groups? What have you ever done to validate you beliefs? How do your beliefs affect your behavior toward persons from other cultural backgrounds?
9. What is the nicest/meanest, most helpful/hurtful thing anyone of another ethnic group ever said or did to you, or someone close to you? What did you feel? What did you do?
10. Describe how you feel when you counsel or think about counseling someone from another ethnic group.
11. What personal attributes do you have which will enhance your counseling of people from other ethnic groups?
12. How are you feeling as you now prepare to share your responses in a small group discussion?

(Source: Rifenbary, D. & Covert, R. C. (1988). In Educating new faculty and teaching assistants about teaching more diverse populations. Curry School of Education, Charlottesville, VA: University of Virginia)

Individual Activity

CULTURAL AWARENESS: A SELF ASSESSMENT QUESTIONNAIRE

Time: At own pace

A. Think back to your childhood days.

1. Did you have much contact with people of cultures different from your own? Yes No
   If yes, at what age? If no, when did you finally experience people of other cultures?

2. Did you benefit from your contact with these people (i.e. learning curse words in another language that your parents *couldn't* understand or enjoying the experience of a friend's Bar Mitzvah celebration?) Yes No
   If yes, what were the benefits?

3. Were there things you didn't understand about these people? Were there reactions from parents or friends that you didn't understand that are clear now? Explain.

4. Did you react or interact with these individuals the way you wanted to at the time, or the way others (peers, parents) wanted you to act? Explain.

B. Think about the present.

1. Do you have much contact with students or peers of cultures unlike your own? Yes No

2. If yes, have you benefited in some way from your contact with them? Explain. If no, why has there been little contact in your life with other cultures?

3. Do you feel that you interact the way you want to or the way others want you to act?

4. What is different about your attitude and beliefs regarding cultural differences now, that didn't exist when you were a child?

PART 2: KNOWLEDGE

Knowledge of ethnic minority groups and individuals can be acquired in a number of ways. Learning about ethnic minorities can take place through books, tapes, articles, and other forms of published material. Personal contact with members of ethnic groups is another appropriate and easy way to learn about and understand differences.

One method of increasing contact is to have a variety of experiences on a professional, social or personal level. These may include activities such as eating meals, going to social gatherings, working on professional projects or traveling with ethnic minorities which can usually help in one's learning and growing as an individual and professional. With more experience, one may become aware of both differences and similarities that exist between counselor and client.

Successful interaction may help to change negative attitudes or stereotypes that one may hold. These contacts may then be transferred to specific communication and contacts with ethnic minority clients in career guidance efforts. This does not imply that all interaction with ethnic minorities will lead to positive results or experiences for you or them. The possibility of adverse consequences holds for any of our social interactions but, hopefully, they can be minimized by careful planning and thoughtful contacts.

It is not possible in this model to present all of the information appropriate to an understanding of ethnic minorities. It is important for you as career counselors to continually inform yourself and to become critical in reading those materials that are relevant to the particular group with whom you work. The following information has been compiled to assist you in increasing your knowledge when working with minorities. Additional references pertinent to ethnic groups are identified in Part 4.

COUNSELING SPECIFIC POPULATIONS

The following questions may be helpful to consider in working with minorities.

1. What are the cultural values of the group?

2. What has been the historical experience of this group in the United States?

3. How may cultural values/historical experiences affect behavior, motivation, and the minorities' perception of counseling?

4. Can you apply the concepts of world views and cultural identity to each of the groups? What factors are important for consideration? Why?

5. In reviewing the generic characteristics of counseling, which seem to be potential barriers to cross-cultural counseling? Why?

6. What approaches can you suggest in counseling the culturally different client? In what way are these appropriate/relevant to the group?

THE COMPONENTS OF WHITE CULTURE: VALUES AND BELIEFS

Rugged Individualism

- Individual is primary unit
- Individual has primary responsibility
- Independence and autonomy highly valued and rewarded
- Individual can control environment

Protestant Work Ethic

- Working hard brings success

Competition

- Winning is everything
- Win/lose dichotomy

Progress and Future Orientation

- Focus on future
- Delayed gratification
- Value continual improvement and progress

Action Orientation

- Must master and control nature
- Must always do something about a situation
- Believe in scheduled living
- Pragmatic/utilitarian view of life

Emphasis on Scientific Method

- Objective and rational
- Linear, logical thinking
- Life has a cause and effect relationship
- Numbers have meaning
- Strong belief in dualism

Decision Making

- Majority rule when Whites have power
- Hierarchical
- Chain of command
- Pyramid structure

Status

- Measured by economic possessions
- Credentials, titles and position
- Power
- Owning goods, space, property

(Developed by Dr. J. H. Katz, Associate Professor of Human Relations and Counseling, University of Oklahoma)

WORLD VIEW DIFFERENCES

An individual's world view is the way in which that individual perceives his or her relationship to the world: nature, other people, animals, institutions, objects, the cosmos, their creator. A person's world view is influenced by one's memories, expectations, assumptions, beliefs, attitudes, values, interests, past experiences, strong feelings and prejudices. Thinking of world view differences as complimentary gives all individuals more options for interactions with others.

Two examples of world view differences are:

Minority	White
- thinking is both/and (diunital)	- thinking is either/or (dichotomous)
- we are; therefore, I am	- I think; therefore, I am
- group valued over self	- individual valued over group
- emotional/affective	- objective/cognitive
- mind and body are one	- mind and body are split
- time is fluid	- theoretic
- interdependent	- time is fixed, has a form
	- independent

(Adapted from the work of Valerie A. Batts, Ph.D. and Joyce L. Brown, Ph.D., VISIONS, Inc., 1988)

BARRIERS INDIGENOUS TO CULTURAL DIFFERENCES

According to Johnson and Vestermark (1970), barriers in the counseling process may be defined as "...real obstacles of varying degrees of seriousness." (p. 5) They consider cultural encapsulation; i.e., assuming that one's own culture is inherently better than another as one of the most serious barriers that can affect the counseling relationship. Sue and Sue (1977) have determined three other barriers to be pertinent in all minority group/cross-cultural counseling situations. These three barriers are: 1) language differences, 2) class-bound values, and 3) culture-bound values. (See Tables 2 through 6 for an illustration of these variables.)

Language Barriers

Much of the criticism related to traditional counseling has focused on the importance of verbal interaction and rapport in the counseling relationship. The emphasis placed on verbal interaction to build rapport presupposes that the counselor and client are capable of understanding each other. According to Vontress (1973), many counselors fail to understand their client's language and its nuances sufficiently to make rapport building possible. The counselor who is unfamiliar with a client's dialect or language system will find it difficult to establish rapport (Wilson & Calhoun, 1974). Educationally and economically disadvantaged clients may lack the verbal skills necessary to benefit from "talk therapy" (Calia, 1966; Tyler, 1964) especially when confronted by a counselor using complicated concepts to facilitate client understanding. Non-verbal communication also needs to be taken into account when counseling a client from a different culture. Vontress (1973) suggests that counselors need to be familiar with minority group body language lest they misinterpret postures, gestures, and inflections. Cultural differences in non-verbal behavior can complicate communication between cultures. For example, speaking to another person, Anglos tend to avoid eye contact more often than Black individuals. However, when listening to another person speak, Blacks tend to avoid eye contact while Anglos prefer eye contact. An example of a misunderstanding might be a teacher who feels that Black pupils are inattentive since they make less eye contact when spoken to or who feels that Blacks are more angry because of an intense stare when speaking. Many authors advise non-native American counselors to avoid intense direct eye contact, since it can be considered disrespectful and not to expect it from clients (Attneave, 1982; Lewis & Ho, 1989; Matheson, 1986; Orlansky & Trap, 1987; Youngman and Sadongei, 1974). Non-native Americans are advised to use a low tone of voice with Native American clients, to refrain from touching a client beyond a handshake (such as a pat on the back or a hug), and to use a soft

handshake rather than a firm aggressive one (Attneave, 1982; Everett et al., 1983; Orlansky & Trap, 1987).

Class-Bound Values

Differences in values between counselor and client due to class differences are relevant to minority group/cross-cultural counseling since many minority group members are also of a lower socioeconomic class. Havighurst and Neugarten (1962) concluded that at least 50 percent of the American population fall into either the upper lower or lower-lower socioeconomic classes, which suggests that a large portion of a counselor's potential client group may be from these socioeconomic classes. Since the majority of existing counseling techniques and theories are middle- and upper-class based, the impact of social class differences on counseling in general acquires added significance.

An example of value differences involves the willingness to make and keep appointments. Sue and Sue (1977) state "...lower class clients who are concerned with 'survival' or making it through on a day to day basis expect advice and suggestions from the counselor...and...appointments made weeks in advance with short weekly 50 minute contacts are not consistent with the need to seek immediate solutions."

Culture-Bound Values

In addition to language and class-bound values, culture-bound values involve such elements as attitudes, beliefs, customs, and institutions identified as integral parts of a group's social structure. In ignorance, counselors often impose their own cultural values upon minority clients which suggests a lack of respect for and insensitivity to the client's values. Referring to clients as "culturally deprived" represents this type of insensitivity.

Cayleff (1986) suggests that "cultural misunderstandings...may precipitate difficulties in communication, obscure expectations, affect the quality of care dispensed, and dramatically alter a patient's willingness or ability to maintain a therapeutic program" (p. 346).

Many professionals argue that self-disclosure is a necessary condition for effective counseling. Self-disclosure, however, may be contrary to basic cultural values for some minorities. Sue and Sue (1972) indicated that Chinese American clients who are taught at an early age to restrain from emotional expression find the direct or subtle demands of the counselor for self-disclosure very threatening. Similar conflicts have been reported for Hispanic (Cross & Maldonado, 1971) and Native American clients (Trimble, 1976). Calia (1966) points out that poor clients of whatever racial or ethnic background frequently resist attempts by the counselor to encourage self-exploration and prefer to ascribe their problems,

often justifiably, to forces beyond their control. Sue and Sue (1977) suggest that self-disclosure is itself a cultural value and counselors who "...value verbal, emotional, and behavioral expressiveness as goals in counseling are transmitting their own cultural values" (p. 425).

Oftentimes in the counseling relationship is a lack of structure. Many times, in order to encourage self-disclosure, the counseling situation is intentionally designed to be an ambiguous one, one in which the counselor listens empathetically and responds only to encourage the client to continue talking (Sue & Sue, 1972). Minority clients frequently find the lack of structure confusing, frustrating and even threatening (Haettenschwiller, 1971). According to Atkinson, Maruyama, and Matsui (1978), Asian Americans prefer a directive counseling style to a non-directive one which suggests the directive approach is more compatible with their cultural values. Similar results were found in a replication of the Atkinson et al. (1978) study with American Indian high school students (Dauphinais & Rowe, 1981) Black students were also found to prefer a more active counseling role to a passive one (Peoples & Dell, 1975).

Table 2

Generic Characteristics of Counseling

Culture	Class	Language
Standard English	Standard English	Standard English
Verbal communication	Verbal communication	Verbal communication
Individual centered	Adherence to time schedules (50-minute sessions)	
Verbal/emotional/ behavioral expressiveness	Long-range goals	
Client-counselor communication	Ambiguity	
Openness and intimacy		
Cause-effect orientation		
Clear distinction between physical and mental well-being		
Nuclear family		

(Source: Sue, D.W. (1981) Counseling the Culturally Different. New York: John Wiley & Sons)

Table 3
Asian-Americans

Culture	Class	Language
Asian language Family centered	Nonstandard English Action oriented	Bilingual background
Restraint of feelings	Different time perspective	
One-way commmunication from authority figure to person	Immediate, short-range goals	
Silence is respect		
Advice seeking		
Well-defined patterns of interaction (concrete structured)		
Private versus public display (shame/disgrace/pride)		
Physical and mental well-being defined differently		
Extended family		

(Source: Sue, D.W. (1981) Counseling the Culturally Different. New York: John Wiley & Sons)

Table 4
Blacks

Culture	Class	Language
Black language	Nonstandard English	Black language
Sense of "people-hood"	Action oriented	
Paranorm due to oppression	Immediate, short-range goals	
Importance placed on nonverbal behavior	Concrete, tangible, structured approach	
Extended family		

Table 5
Hispanics

Culture	Class	Language
Spanish-speaking	Nonstandard English	Bilingual background
Group centered	Action oriented	
Temporal difference Family orientation	Different time perspective	
Different pattern of communication	Immediate short-range goals	
A religious distinction between mind/body	Concrete, tangible, structured approach	
Extended family		

(Source: Sue, D.W. (1981) Counseling the Culturally Different. New York: John Wiley & Sons)

Table 6
Native Americans

Culture	Class	Language
Tribal dialects	Nonstandard English	Bilingual background
Cooperative, not competitive individualism	Action oriented Different time perspective	
Present-time orientation	Immediate, short-range goals	
Creative/experimental/ intuitive/nonverbal	Concrete, tangible, structured approach	
Satisfy present needs		
Use of folk or supernatural explanations		
Extended family		

(Source: Sue, D.W. (1981) Counseling the Culturally Different. New York: John Wiley & Sons)

Numerous other barriers can impact the counseling process. These include:

Stereotyping

Stereotyping is a major problem for all forms of counseling. It may be broadly defined as rigid preconceptions which are applied to all members of a group or to an individual regardless of individual variation. The deterimental effects have been well-documented in the professional literature (Rosenthal & Jacobson, 1968; Smith, 1977; Sue, 1973). Counselors who have preconceived notions about minority group members may unintentionally act upon these beliefs. For example, if Black students are seen as possessing limited intellectual potential, they may be counseled into terminal vocational trade schools. Likewise, if Asian Americans are perceived as being only good in the physical sciences but poor in verbal-people professions, counselors may direct them toward a predominance of science courses. A more damaging effect is that many minorities may eventually come to believe these stereotypes about themselves. Since many of these stereotypes are negative, an inferior sense of self may develop.

Majority counselors, because of stereotyping or attempts to avoid stereotyping, frequently have difficulty adjusting to a relationship with a minority client. The most obvious difficulty occurs when the counselor fails to recognize the client as an individual and assigns to the client culturally stereotypic characteristics that are totally inappropriate for this individual (Smith, 1977).

On the other hand, in an effort to treat the clients as just another client, the counselor may demonstrate "color or culture blindness" (Wilson & Calhoun, 1974). In this instance the counselor may avoid discussing or acknowledging the differences between the two which may imply that the client's attitudes and behaviors will be assessed against majority norms. The content of the counseling session may also be restricted by the preoccupation of the majority counselor with the fear that the client will detect conscious or unconscious stereotyping on the part of the counselor (Gardner, 1971).

Ethnic Group Labels

The subject of ethnic group labels is not a simple issue. Changes in history, geography and perceptions by both members and non-members of the respective groups alter the preferences within and outside the group. One constant is that no single label is uniformly used. It is important to remember that there is significant diversity across and among the ethnic groups. There is a broad diversity within each of the groups in terms of nativity, migration, immigration, skin color, language, resident, or cultural orientation.

Resistance

Resistance is usually defined as "client opposition to the goals of the counselor which may manifest itself as self-devaluation, intellectualization and overt hostility" (Vontress, 1976). While this is a potential difficulty in any counseling situation, this becomes particularly detrimental when the counselor and client are culturally different. The counselor may misinterpret the resistance as a dynamic of the client's culture.

Transference

Transference occurs when the client responds to the counselor in a manner similar to the way he or she responded to someone else in the past (Greenson, 1964). This may manifest itself as either a liking or disliking of the counselor. Clients may be unaware of the transference effect in themselves. This phenomenon is particularly problematic when the counselor is from the majority culture "...because minority group members bring to the relationship intense

emotions derived from experiences with and feelings toward the majority group" (Vontress, 1976, p. 49). Because of their experiences with an oppressive, majority controlled society, minority clients may anticipate authoritarian behavior from the counselor.

Countertransference

Countertransference occurs when the counselor responds to a client as he or she responded to someone in the past (Wilson & Calhoun, 1974, p. 318). Countertransference is particularly difficult for the counselor to recognize and accept since counselors typically view themselves as objective and empathic participants in the counseling relationship. It seems highly unlikely that majority counselors in this society are entirely free of the stereotypic attitudes toward minority peoples (Jackson, 1973). It is possible and probably likely that counselors, like everyone else, carry with them conscious and unconscious attitudes, feelings and beliefs about culturally different people, and that these will manifest themselves as countertransference (Vontress, 1976).

Client Expectation

Client expectation for success in the counseling relationship can directly affect counseling outcomes. If a minority client finds himself assigned to a majority counselor, the client's expectations may be reduced (Wilson & Calhoun, 1974). Prior to the initial counseling session, the client may experience feelings of distrust, futility, and anger, which generate an expectation that counseling will not succeed. Such expectation usually dooms the counseling relationship to failure.

PART 3: SKILLS

Personal and cultural awareness combined with knowledge relative to ethnic minorities are important foundations for applying theory and implementing techniques. Caution must be taken so as not to generalize these concepts to all persons of a specific ethnic group. Each person must be viewed as a unique individual. In working with a client from any ethnic background, it is important to respect the culture, dignity and worth of that person.

SOME GUIDELINES FOR COUNSELING ETHNIC MINORITY STUDENTS

1. Ethnic differences are sometimes best not ignored:
   a. Avoid pretending that you understand when you don't.
   b. Avoid rushing in without considering the student's cultural background.
2. Ethnic differences should be taken into consideration and honestly explored by:
   a. Thoughtful listening to what the student has to say about his or her background.
   b. Respectful and sensitive questioning about attitudes and customs.
   c. Reading and studying about the student's cultural group.
3. Sincere interest in the student's background and respect for the student's culture and person must be clearly communicated by:
   a. Overcoming fear, tension, and awkwardness by desensitizing yourself to class, ethnic and racial differences.
   b. Making it a point to have more than just an occasional experience with individuals of the student's cultural background and other cultures different from your own.
   c. Learning to enjoy, respect, or at least understand attitudes, values, and ways which are different from your own.
   d. Assuming the receptive posture of one who desires to learn and who is willing to change.

(Source: Rifenbary, D. & Covert, R.C. (1988). In Educating new faculty and teaching assistants about teaching more diverse populations. Curry School of Education, Charlottesville, VA: University of Virginia)

COUNSELING FROM A CULTURAL PERSPECTIVE

Three specific approaches have been recommended as useful for effective intervention with ethnic minority students. These are: 1) Reality Therapy, 2) Behavior Therapy, and 3) Systemic Counseling.

Reality Therapy, developed by William Glasser, was recommended because of its capability to guide minority students toward facing the reality of living in a White dominated, although multicultural, world. Because of its approach, the potential of teaching minority students useful paths of reason and logic to successfully fulfill their own needs of love and worth exists. As in most counseling, the counselor endeavors to form a relationship with minority students. The following steps are important in practicing this counseling approach (Wheeler, 1977):

1. Establish a meaningful relationship with the minority student based on caring, honesty, realism and respect.

2. Identify the problems in the here and now rather than dwelling on the student's past behavior.

3. Openly discuss value judgements with the minority student about his/her behaviors and consequences of those behaviors.

4. Jointly develop a plan for the minority student to successfully solve the problem (e.g., What, How, Who, etc.)

5. Obtain a commitment from the minority student to complete the plan (When, Where, Follow-up, etc.)

6. Apply NO personal punishment or ridicule to the minority student; however, allow those natural consequences to occur as a result of irresponsible behavior.

These six steps will aid the counselor in establishing and maintaining an effective relationships with the minority students.

Behavior Therapy, developed in America by John Watson and popularized by B.F. Skinner, is recommended for its potential ability to teach behaviors and habits to minority

students. Based on behavior change rather than emotional happiness, behavioral counseling is designed to teach the minority student new behaviors and assist him/her by modifying environments to reinforce those behaviors. The counselor is best able to assist the student by being empathic and understanding of the student's problem; by becoming an aware observer of the student's social environment; by developing reasonable and measurable goals with the student; and by skillfully applying reinforcement techniques needed to modify maladaptive or problem behaviors in the student. There are several characteristics of the behavioral approach which make it particularly compatible with those needs, problems and concerns of minority students (Wheeler, 1977):

1. The focus is on actual behaviors where the counselor is primarily concerned with what the minority student did and, secondarily, why he/she did it.

2. Therapeutic importance is placed on overt symptoms where the counselor works to eliminate problem symptoms on a one-by-one basis in order to eradicate the problems.

3. The minority student obtains a reeducation regarding behaviors and consequences of behaviors. The counselor uses operant and classical conditioning, role-play and role-reversal, and social modeling to assist the minority student in accomplishing his/her goals and measurable objectives.

4. Therapeutic emphasis is on behavior change where the counselor and the minority student work toward the same goal of changing undesirable/unprofitable behaviors to more effective ones.

These characteristics and procedures of the behavioral approach are compatible with those attitudes and needs of minority students because of their focus on behavior rather than emotion, disclosure or analysis. The present-time focus is desirable to the minority student because of its immediate need satisfaction and problem-solving rather than long-term psychotherapy aimed at personality change. This cultural characteristic will be dependent upon the client's level of acculturation.

Systemic Counseling, developed by Thomas Gunnings, is recommended because of its advocacy orientation and its capacity to assist minority students in negotiating existing social systems in order to achieve personal and group goals and objectives. As both advocate and teacher, the counselor is mindful that all social systems are created by people, represented,

implemented and maintained by people. In general, the counselor focuses therapeutic attention on the social system as the cause and sustainer of situational problems. The counselor enables the student to develop strategies in negotiating, reducing or eliminating systemic barriers to reaching personal or group goals by enriching the student's personal level of functioning in social and political areas. The following steps were listed as important in practicing this counseling approach (Wheeler, 1977):

1. Identification of systemic symptoms where the counselor isolates those overt symptoms of the system in the problem situation.
2. Exploration of problem causes where the counselor identifies specific problems in the relevant social system in question.
3. Development of systemic problem-solving strategies where the counselor assists the student in brainstorming and examining alternatives to and within the system.
4. Selection of systemic problem-solving techniques where the counselor assists the student in identifying/selecting primary and follow-up strategies, along with their probable consequences.
5. Implementation of systemic strategies for problem-solving where short-term and long-term tactics are activated.
6. Evaluation of systemic problem-solving process where the counselor monitors and evaluates the process with the student. The counselor and student collaborate in strategy redesign and reimplementation where needed.
7. Education on the systemic approach where the counselor conceptualizes and teaches the fundamentals of social-system theory and techniques to the student.

The systemic approach is especially compatible with those social-political needs and problems of ethnic minority students. Unlike other approaches, this addresses the system as the probable cause of the problem and not the minority student. In so doing, systemic counseling dramatically challenges cognitive/cultural dissonance between a given educational-social system and its minority students. This approach contains, as part of its make-up, the potential to challenge cognitive/cultural dissonance by reversing those responsibilities for change from the minority student to the educational-social system.

Each of these three approaches allows counselors to better communicate and relate to minority students by providing frameworks through which counselors may make effective intervention with minority students.

STRATEGIES FOR WORKING WITH MINORITY STUDENTS

Transcendent Counseling offers additional considerations in working with minority students (Stone and Harper, 1973, 1974).

1. The counseling approach should be flexible and comprehensive to be helpful to minority students who come from urban or rural backgrounds. A combination of individual and small group techniques that explain and develop standard American cultural values and expectations should be used for maximum effectiveness. If these students do not know what is expected of them and how to present themselves, they will remain at the bottom of the career ladder.

2. The goals of counseling minority students should be: (a) accommodation of their basic needs through all the resources found in their environment; (b) development of a lifestyle more in harmony with the majority culture, but not devoid of the cultural heritage; and (c) transcendence of personal and environmental obstacles through the recognition of who they are and what is possible.

3. The effective counselor must manifest: (a) affective and cognitive personality traits of effective counseling by recognizing where minority students are and what they need to know to achieve their goals; (b) humanistic qualities of mental health and self-actualization, as it pertains to the student's specific needs, especially recognizing that minority students deserve the same things every American student deserves; and (c) experiential knowledge of the appropriate culture and its ascendancy in American life.

4. In counseling minority students, the integrity, the concern, dedication, and knowedge of "where it's at" (whatever "it's" is) of the counselor is more important than the counseling techniques employed.

5. The counselor should initially establish priority for using supportive,directive, and informative techniques in quickly bringing minority youth to a level of awareness about what career reality is and how to take immediate appropriate action.

6. The counselor should employ action-oriented and responsibility- oriented techniques that are developmental in nature. However, the counselor should realize that minority students need to see some immediate results from their efforts. The platitude "do this;

it will help you in later life" is meaningless to one whose daily existence is based on survival.

7. In the counseling relationship, the counselor should assess: (a) needs; (b) the current lifestyle of students; (c) their behavior; and (d) how the dynamics of minority students operate in their environment. Subsequently, the counselor should prescribe and generate action for positive change and growth of youth by actively engaging them in productive activity.

EFFECTIVE COMMUNICATION SKILLS

Developing effective communication skills is an essential step in enhancing career guidance services. Effective communication leads to genuine interpersonal relationships. This is important because minorities very often perceive majority persons as not really wanting to learn how to communicate with them. Effective communication requires appropriate sending and interpretation of messages. It is equally important to send a clear message as it is to receive an accurate message.

Sending Messages

1. **Providing decision alternatives.** This type of response offers the individual a variety of choices for solving a problem. These responses are ideal with any type of career development concern. Once the options are represented, the advantages and disadvantages of each alternative are discussed.

2. **Providing encouragement.** By receiving positive reinforcement from counselors, individuals feel motivated to pursue their career plans because their self-esteem has been enhanced.

3. **Providing challenges.** In this situation, counselors encourage individuals to consider new levels of achievement. Responses of this type help individuals reevaluate their present career plans and achievement.

Receiving Messages

1. **Acknowledging messages**. Acknowledging a message means to communicate that you have heard what the person said. By nodding your head or saying, "I heard you," you are indicating that you are really listening to what the person is saying.

2. **Accepting messages.** Accepting a career-related message communicates that you heard and understood what the person said without judging it as unfavorable or undesirable, and that you might want to respond further to it. This approach communicates that you accept the message, care about the person, and want to help.

3. **Empathizing messages.** Empathic messages communicate that you hear, accept, and understand an individual's feelings about a career situation. This can be done by saying that you understand what the person is experiencing and then reflecting back the feelings you thought were communicated.

Examples of Sending and Receiving Messages

The following are examples of communicating career development messages.

Sending Messages

1. Providing Decision Alternatives

Statement: I want to go to college, but I'm having trouble deciding which one I should go to.

Message: Let's talk about some small, medium, and large colleges. We can make up a list of your top five choices and then talk about the advantages and disadvantages of attending each one. We can also talk about what you plan to major in. We may also want to consider cost of tuition for each school. Let's go back and begin to make up that list of colleges.

2. Providing Encouragement

Statement: I don't know what I want to do. I wonder whether the Strong results can help me to decide. I still want engineering but...

Message: All the information I have leads me to think that engineering is a reasonable field for you. The test results, as well as everything else you have told me, indicate that you are on the right track.

3. Providing Challenges

Statement: I never have a career because I can't make good grades.

Message: Grades are not everything, and I think you can be a success in more careers than you realize. Have you ever thought about all the career opportunities that are available to you? Let's take a look at some of your abilities, interests, and values, and match them to some careers. If you are willing to work hard, I know you can become a successful person in many areas!

Receiving Messages

1. Acknowledging Messages

Statement: I am so confused about what I want to do with my life. I want to choose a major, but I can't. I want to be strong, but I'm acting weak. I want

to make up my own mind, but I'm letting everybody sway me in every direction. It's one big mess.

Message: Mm-hm. You have a lot of feelings and concerns about your career. I would like to hear more of them.

2. Accepting Messages

Statement: O.K., I'll say it: you hate me because I'm a troublemaker.

Message: I do dislike you at times but for a different reason. I feel you are not treating me as an equal. You act superior, defiant, and hostile. It seems you need to be hostile to me because you assume that I am hostile to you.

3. Empathizing Messages

Statement: My husband never gives me any credit when I get good grades.

Message: I know how bad you're feeling right now. You want your husband to care about you and your grades, and it seems that he doesn't care. Let's share those feelings a little more.

(Excerpted from: McDavis, R. T. & Parker, W. M. (1985). Helping Ethnic Minorities with Career Guidance. Module CG C-15 of Category C-Implementing. Wooster, OH: Bell & Howell Publication Systems Division.)

PART 4: MATERIALS/RESOURCES/REFERENCES

CULTURALLY RELEVANT CAREER GUIDANCE MATERIALS

Some career guidance materials do not accurately portray or fail to portray ethnic minorities. Such materials do not encourage minorities to consider certain jobs and careers. These materials can also foster ethnic stereotypes among non-minority group members. Some ideas for developing culturally relevant career guidance materials include:

* A scrapbook that illustrates traditional and non-traditional career options for ethnic minorities
  - includes short job description and educational information for careers used in scrapbook
  - pilot test the scrapbook with ethnic minority representatives
  - use scrapbook in conjunction with existing career center materials
* A video/slide/tape show that presents ethnic minorities in a wide range of occupations
  - identify career areas where ethnic minorities are underrepresented
  - interview ethnic minorities in underrepresented careers areas
  - identify careers that illustrate unique opportunities for workers who have specific language skills
  - pilot test the video/slide/tape show with ethnic minority representatives
  - incorporate video/slide/tape show into existing career center materials

Once compiled, these can be copied or duplicated and incorporated with existing sources, distributed to other areas such as the library, admissions,etc., and used for individual or group counseling/advisement sessions, recruitment and orientation sessions, and career days.

(Excerpted from: McDavis, R. T. & Parker, W. M. (1985). Helping Ethnic Minorities with Career Guidance, Module CG C-15 of Category C-Implementing. Wooster, OH: Bell & Howell Publication Systems Division.)

CAREER SUPPORT ACTIVITIES

Some of the career development issues faced by minority students include a lack of information on career choices and options, a lack of information about the relationship between their school curriculum and career goals, feelings of insecurity and self-doubt, and unfamiliarity with seeking and applying to a job or college.

Numerous activities can be initiated in an effort to enhance the career development needs of minority students:

* Identify a specific person, place, and time and provide career counseling for minority students. For example, a particular afternoon, evening or Saturday might be designated for particular groups in specific fields.

* Offer career counseling in conjunction with the student's recruitment, admission, and retention process.

* Review career materials for ethnic, sex, and age bias and develop and/or order culturally relevant career materials.

* Conduct a series or variety of sessions and/or workshops on career planning and career information in a variety of locations and at different times with minority students. For example, sessions in the dorm, student union building, a community center held in the evening or weekends can be helpful.

* Solicit successful minority graduates as workshop speakers and/or to serve as mentors.

* Promote the employment of minorities in non-traditional and/or underserved occupational fields.

* Develop contacts among minority students, minority programs, organizations, and company representatives.

* Provide information about job-social behavior expectations and post-entry opportunities in addition to workshops on resume writing, job applications, interviewing.

* Utilize current minority students to talk to new applicants, continuing students, and to assist with special orientation sessions for minority students.

* Promote and conduct brown bag lunches for minority students to meet each other, faculty, and student organization representatives.

* Develop a list of off-campus services to assist minority students.

(Source: Noble, V. N., Preston, L., and Reyna, H. (1983). The counseling needs of minority students, in P. J. Gallagher, and G. D. Demos (Eds.), Handbook of Counseling in Higher Education. New York: Praeger Publishing.)

RESOURCES

Career counselors are encouraged to seek out the variety of materials and publications available addressing multicultural issues. Many publications are available through your school, university, city library or can be ordered through various publishers. For example, one resource is the Career Development Quarterly, published by the National Career Development Association. The March 1991 issue is a special edition that addresses the "Career Development of Racial and Ethnic Minorities." The Journal of Counseling and Development, published by the American Association for Counseling and Development is another excellent source for information.

A wealth of materials are also available to counselors statewide on a loan basis through the Multicultural and Gender Equity Resource Center at the University of New Mexico. The Center houses more than 10,000 publications and audio-visuals dealing with minorities and women. The following is a small sampling of resources specific to multicultural issues which you may want to explore. Loan and ordering information is provided below:

How to Order Materials: By mail, phone, or in person. Advance reservations are strongly encouraged and may be arranged by contacting:

Joe R. Gonzales, Director
College of Education, Room 125
The University of New Mexico
Albuquerque, NM 87131-1231
(505)277-7260

Hours: 8:30 a.m. to 4:00 p.m.
Monday through Friday
Other times by appointment

In-town Loan Periods:

Books/print media	14 days
Classroom aids (kits/games)	5 school days
Audio-visuals	2 days

Out-of-town Loan Periods: Same as above except that materials are mailed one week in advance of date requested. Materials must be returned on the last day of the loan period for the particular type of media.

Return Mail Procedures: If materials are returned by mail, please package and label properly to prevent loss or damage. Materials must be returned by insured first class mail or by UPS, and borrowers are responsible for return mail costs.

Borrower Responsibility: Borrowers are responsible for any damage to materials in their possession. UNINSURED materials lost in the mail or by UPS will be billed to the borrower.

MULTICULTURAL RESOURCES

Banks, J. A. (1984). Teaching strategies for ethnic studies . (3rd Ed.). Newton, MA: Allyn & Bacon, Inc.
Designed to assist present and future teachers attain content, strategies, concepts, and resources needed to teach comparative ethnic studies and integrate ethnic content into the total school curriculum.

Bennett, C. (1990). Comprehensive multicultural education: Theory and practice (2nd ed.). Needham Heights, MA: Simon and Schuster, Inc.
After explaining the main issues on Multicultural Education and their implications on teaching, learning, and curriculum reform, the book analyzes some individual differences such as learning styles that affect teaching and learning and their interactions between culture and the individual, and the instructional concepts and strategies for multicultural classrooms. A model for strength, the multicultural perspective is presented as well as guidelines and 22 lesson plans that include goals, objectives, rationale, performance objective, procedure, evaluations and suggested materials.

Brislin, R. (1990). Applied cross-culture psychology. Yarmouth, ME: Intercultural Press.
Designed to introduce the reader to the application of cross-culture psychology.

Derald, W. S. et al. (1981). Counseling the culturally different: Theory and practice. John Wiley Publishing Company.

Grant, C. (1977). Multicultural education: Commitments, issues and applications. Washington, D.C.: Association for Supervision and Curriculum Development.
The quality of life in schools for individuals and all cultures and the use of language are examined in facets of multicultural education.

Hall, E. T., & Hall, M. (1989). Understanding culture differences. Yarmouth, ME: Intercultural Press, Inc.
Designed to help Americans, Germans, and French understand better the psychology and behavior of one another.

Hernandez, H. (1989). Multicultural education: A teacher's guide to content and process. Columbus, OH: Merrill Publishing Company, Inc.
The book explores different facets of content and/or process in education that is multicultural. Combining theory and practice, the book offers a synthesis of contemporary scholarship complemented by strategies and techniques teachers can readily apply in K-12 classrooms.

Johnson, S. O., & Johnson, V. J. (1988). Motivating minority students: Strategies that work. Springfield, IL: Charles Thomas Publishing.
Enrichment activities to assist the teacher are included.

Kendall, F. E. (1983). Diversity in the classroom.
New York, NY: Teachers College Press.
A multicultural approach to the education of young children.

Kohls, L. R. (1981). Developing intercultural awareness.
Setar Publishing.

Pederson, P. (1986). Handbook of cross-cultural counseling and therapy.
Greenwood Press.
Fifty top authorities on cross-cultural counseling take on the task of defining the state of the art. Broad perspectives, international approaches, methodologies, research issues, are among the many specific areas covered.

Pederson, P. (1988). A handbook for developing multicultural awareness.
American Association for Counseling and Development.
A three-stage process of multicultural development for counseling personnel is outlined.

Pederson, P., Draguns, J., Conner, W. J., & Trimble, J. E. (1989). Counseling across cultures.
Yarmouth, ME: Intercultural Press.
Authors examine the basic ideas, methods and approaches on cross-cultural counseling.

Sue, D. W., & Sue, D. (1981 & 1990). Counseling the culturally different: Theory and practice.
John Wiley Publications.
The authors break the subject into three parts: 1) issues and concepts in cross-cultural counseling; 2) counseling specific populations; and 3) critical incidents in cross-cultural counseling. Most chapters include case histories and extensive bibliographic references.

Thiagarajan, S., & Steinwachs, B. (1989). Baranga: A simulation game on cultural classes.
Yarmouth, ME: Intercultural Press.
Helps players understand that, unless they recognize and respect the different assumptions underlying their interactions, they run into interpersonal conflicts.

Weyr, T. (1988). Hispanic U.S.A.: Breaking the melting pot.
Harper & Row.

AMERICAN INDIAN RESOURCES

Bartlett, M. D. (Ed.) (1986). The new Native American novel.
Albuquerque, NM: University of New Mexico Press.
This collection shows the astonishing variety of contemporary Indian fiction. It attempts to bring together excerpts from current works-in-progress by both published and unpublished novelists.

Bataille, G. M., & Sands, K. M. (1985). American Indian women.
Lincoln, NE: University of Nebraska Press.
A comprehensive annotated bibliography, depicting the positive role of American Indian women.

Berkhofer, R. F., Jr. (1978). The White man's Indian.
New York: NY: Vintage Books, Random House, Inc.
The White man's stereotype image of the first Americans, obscuring their contributions to this country.

Debo, A. (1979). A history of Indians in the United States.
Norman, OK: University of Oklahoma Press.
This book is an in-depth historical survey of the Indians of the United States.

Deloria, V., Jr. (1985). Behind the trail of broken treaties: An Indian declaration of independence.
Austin, TX: University of Texas Press.
An account of events leading to Wounded Knee.

Dozier, E. P. (1970). The Pueblo Indians of North America.
New York, NY: Holt, Rinehart and Winston, Inc.
This book is designed to help bring students into the richness and complexity of human life lived in different ways and different places. The Southwest Pueblo Indians have played a most significant role in the history of their region.

Duton, B. P. (1983). American Indians of the Southwest.
Albuquerque, NM: University of New Mexico Press.
Informative, excellent searching for students studying Southwest history and culture.

Ferguson, E. (1988). Dancing Gods: Indian ceremonials of New Mexico and Arizona.
Albuquerque, NM: University of New Mexico Press.
Depicting Southwest ceremonials, background information on the history of various tribes.

Harlan, J. (1987). American Indians today: Issues and conflicts.
New York, NY: Franklin Watts.
Discusses the economic, legal, health and civil rights problems presently facing Native Americans and presents a brief history of legal and territorial conflicts between Native Americans and the United States government.

Kelly, L. C. (1970). Navajo Roundup.
Boulder, CO: The Pruette Publishing Company.
This Navajo Roundup, culminating in the famous "Long Walk" to the Bosque Redondo reservation in eastern New Mexico.

Momaday, N. S. (1968). House Made of Dawn. (Pulitzer Prize)
New York, NY: Harper & Row Publishers.
A young American Indian home from a foreign war lives in two worlds—that of his father's and the twentieth century.

Prucha, F. P. (1977). A bibliographical guide to the history of Indian-White relations in the United States. Chicago, IL: University of Chicago Press.
This volume lists and discusses more than nine thousand items, including materials in the National Archives, indexes of printed and archival government documents, guides to manuscripts, and other references.

Roessel, R. (1981). Women in Navajo society. Rough Rock, AZ: Navajo Research Center.
Describes the role of Navajo women in a changing Navajo society and reflects personal experiences and feelings of the author.

Sando, J. S. (1982). Nee Hemish: A History of Jemez Pueblo. Albuquerque, NM: University of New Mexico Press.
An official history, is based on traditional oral accounts from family and tribal elders combined with extensive written primary sources.

Sturtevant, W. C. (1979). Handbook of North American Indians. Washington, DC: Smithsonian Institution.
A twenty volume set is planned to give an encyclopedic summary of what is known about the prehistory, history, and cultures of aboriginal peoples of North America. Volume 8: California-1978; Volume 9: Southwest-1979; Volume 15: Northeast-1978.

Velie, A. R. (Ed.) (1982). American Indian literature: An anthology. Norman, OK: University of Oklahoma Press.
An excellent selection of writings by American Indians; interesting and informative depicting memories, poetry, novels and short stories.

Weatherford, E. (Ed.) (1981). Native Americans on film and video. New York, NY: Museum of the American Indian.
Films listed are valuable portraits of American Indian culture and national concerns.

CHICANO AND SOUTHWEST RESOURCES

Anaya, R. A. & Marquez, A. (1984). Cuentos Chicanos: A short story anthology. Albuquerque, NM: University of New Mexico Press.

Cobos, R. (1983). A dictionary of New Mexico and Southern Colorado. Santa Fe, NM: Museum of New Mexico Press.
The author provides pertinent information concerning each individual entry including sources, pronunciation and usage.

Jenkins, M. E. & Schroeder, A. H. (1974). A brief history of New Mexico. Albuquerque, NM: University of New Mexico Press.
A reference guide and history that is of great use to educators and everyone interested in New Mexico.

Keefe, S. E. & Padilla, A. M. (1988). Chicano ethnicity (2nd Ed.).
Albuquerque, NM: University of New Mexico Press.
A study of socio-cultural change. A valuable resource for the understanding of ethnic identity among Chicanos.

Medford, R. & Loh, E. (1986). On-line information on Hispanics and other ethnic groups.
Berkeley, CA: Floricanto Press.

Polkinhorn, H., et al. (1986). El libro de Calo: The dictionary of Chicano slang.
Berkeley, CA: Floricanto Press.

Reeve, F. D. & Cleaveland, A. A. (1979). New Mexico: Land of many cultures.
Boulder, CO: Pruett Publishing Company.
A historical book depicting the many cultures of New Mexico beginning with the first Americans to the present Atomic Age.

Weber, D. J. (1988). Myth and the history of the Hispanic Southwest.
Albuquerque, NM: University of New Mexico Press.

WOMEN'S STUDIES

Bingham, M., Stryker, S. & Edmondson, J. (1987). Workbook for the text—Changes: A women's journal for self-awareness and personal planning.
Santa Barbara, CA: Advocacy Press.

Cotera, M. Profile on Mexican American women.
Austin, TX: National Educational Laboratory.
The author has compiled a weath of essays and information regarding Mexican American women's heritage, activism and community involvement.

Green, R. (1981). Native American women: A bibliography.
U.S. Department of Education.
The bibliography deals with the major contributions of American Indian women in the fields of history, education, folklore, psychology, linguistics, and Native American Studies.

Jensen, J. M. & Miller, Darlis A. (1986). New Mexico women: Intercultural perspectives.
Albuquerque, NM: University of New Mexico Press.
Historical records are carefully examined to reveal the contributions of women from all of New Mexico's cultural groups.

Jones, J. (1985). Labor of love, labor of sorrow: Black women, work, and the family, from slavery to the present.
New York, NY: Vintage Books.

Medicine, B. The Native American Woman: A perspective.
Las Cruces, NM: New Mexico State University, ERIC/CRESS.
In classes and discussions with both sexes, the author explores the evidence of growing self-awareness and self-assessment of Indian women.

Robinson, L. S. (1986). Sex, class, and culture.
Methuen-New York.

Rodgers-Rose, L. F. (1980). The black woman.
Beverly Hills, CA: Sage Publication.

Roessel, R. Women in Navajo society.
Rough Rock, AZ: Navajo Resources Center.
Describes the role of Navajo women in Navajo society, its teachings, and how important it is for Navajo women to know who they are, and to feel proud of oneself.

Simeone, A. (1987). Academic women working towards equality.
South Hadley, MA: Bergin & Garvoz Publishers.

Stashhower, G. (1978). Careers in management for the new woman.
New York, NY: Franklin Watts.

Wallace, P. (1982). Women in the workplace.
Boston, MA: Auburn House Publishing Company.

MULTICULTURAL FILM LIBRARY

American Tongues
Louis Alvarez and Andrew Kolker.
VHS 1/2". 55 minutes. Color.
Film examines the diversity of American culture in a fascinating way: By listening to the different ways Americans talk, and investigating how we feel about each other's speech.

Being a Single Parent
Films for the Humanities & Sciences, Inc.
VHS 1/2". 19 minute. Color.
This program focuses on three very different kinds of single parents and shows how parents cope with their roles as parents and wage earners, and discusses the psychological effects of divorce on the child.

Black Studies - All Black Studies Films are 16 mm.

Black and White - Uptight
Black History: Lost, Stolen or Strayed, Parts I and II
Mentality of Segregation

Cooperative Learning Series (1990)
Color. VHS 1/2".
Program 1 Workshop: Learning to Work Together
Program 2 Workshop: Planning and Implementing Cooperative Lessons

Cultural Illiteracy (1989)
Films for the Humanities, Inc., Princeton, NJ.
VHS 1/2". 28 minutes. Color.
Cultural literacy among today's teenagers threatens the fabric of society, according to Prof. E. D. Hirsch, Jr., author of the best seller, Cultural Literacy. Hirsch defined cultural literacy as familiarity with the common knowledge literate Americans take for granted, and describes teenage ignorance vividly demonstrated in live interviews—to reading instructions that have stressed skills over content.

A Class Divided (Frontline) (1988)
PBS Video Service - Alexandria, VA.
VHS 1/2". 58 minutes.
Sequel to The Eye of the Storm (15 Years Later)

Dreams of Flying
Bureau of Publications Sales-California State Department of Education-Sacramento
VHS 1/2". 27-1/2 minutes.
A young Hispanic woman struggles to balance traditional family and social values against her own dream of a college education and nontraditional career.

Eyes on the Prize (1986)
Blackside, Inc.-Boston, MA.
VHS 1/2".
Episodes 1-6. Detailing the history of the American Civil Rights Movement from 1954-1965.
The continuation of the powerful Civil Rights Series. It was the dawn of the second American Revolution, maelstrom of heroic protests that brought together millions of Blacks and Whites in an affirmation of the democratic process.

Eyes on the Prize-II: America at the Racial Crossroads (1965-1985)
VHS 1/2".
The continuation of the powerful Civil Rights Series. America at the Racial Crossroads traces the origins of a new America: From community power in the schools to "Black Power" in the streets; from police confrontations in neighborhoods and prisons to political confrontation in city government; from the growing awareness of Black pride to the human alienation of urban poverty.

Family Gathering (1990)
Philadelphia, PA: New Day Films.
16 mm. film. 30 minutes. Color.
Deeply personal look at the effects of World War II. Evacuation and internment of Japanese Americans of one family. It is told from the perspective of a third-generation Japanese American who had little awareness of her ethnicity or the traumas experienced by her family during the 1940's.

Killing Us Softly: Advertising's Image of Women
Cambridge Documentary Films, Inc.
16 mm. film. 30 minutes. Color.
(Post-secondary). Based on a multi-media presentation created by Jean Kilbourne. Using hundreds of ads from magazines, newspapers, album covers, and storefront windows, she has produced a concise and important analysis of a $40 billion industry that preys on the fears and insecurities of every consumer.

Lemon Grove Incident (Cinema Guild)
Cine Golden Eagle Award.
VHS 1/2". 58 minutes. Color.
Recommended for American History and Chicano Studies: Provides important history lesson—making the nation's first successful, legal challenge to school segregation.

Miles from the Border (1988)
VHS 1/2". 15 minutes.
Center for Visual Anthropology.
Portrait of a Mexican family caught between cultures and the pressure to succeed.

Mi Vida: The Three Worlds of Maria Gutierrez
One West Media-Santa Fe, NM.
VHS 1/2". 25 minutes.

More Than Bows and Arrows
16 mm. 56 minutes. Two reels.
This film shows the impact that American Indians have had in the development of the United States in government, agriculture and food, architecture and urban development, language, and education.

Multicultural Workplace (1989)
MTL Films and Video-Northbrook, IL.
VHS 1/2". 32 minutes. Color.
Importance of utilizing cultural values and respecting different styles of communication in the workplace.

The Power of Choice-Series (1988)
Live Wire Video Publishers-Sacramento, CA.

Program 1:	The Power of Choice (60 minutes)
Program 2:	Acting on Your Values (30 minutes)
Program 3:	Self-Esteem (30 minutes)
Program 4:	Coping with Pressure (30 minutes)
Program 5:	Drugs and Alcohol (30 minutes)
Program 6:	Drugs and Alcohol (30 minutes)
Program 7:	Drinking and Driving (30 minutes)
Program 8:	Sex (30 minutes)
Program 9:	Friendship and Dating (30 minutes)
Program 10:	Depression and Suicide (30 minutes)
Program 11:	Communicating with Parents (30 minutes)
Program 12:	Raising Your Parents (30 minutes)

The original PBS television special. How to be a V.I.P. by using vision, initiative, and perspective as tools for making the best choices. 6-12 Grades.

Self-Esteem
Live Wire Video Publishers-Sacramento, CA.
VHS 1/2". 1/2 hour.
What is self-esteem, what does it do for you, and how can you get it?

Sewing Woman (English Version)
Deepfocus Productions-Franklin Lakes, NJ.
VHS 1/2". 14:12 minutes.
A story of dreams and survival addressing the emotions and lives of first generation Chinese American immigrants.

Sex Bias in the Workplace (#1) (1989)
MTL Film and Video-Northbrook, IL.
VHS 1/2". 24 minutes. Color.

Still Killing Us Softly (1989)
VHS 1/2".
Cambridge Documentary Films, Inc.
A followup to Killing Us Softly, with updated information concerning the state of the image of women in advertising.

Valuing Diversity-Series (1990)
Copeland Griggs Productions.

Program 1: Managing Differences (30 minutes)
Program 2: Diversity at Work (30 minutes)

CONCLUSION

It seems encumbent upon all counselors to encourage and actively challenge ethnic minority clients to engage in broad career exploration. Career counselors with limited exposure to cross-cultural counseling should be active in gaining the attitudes, skills and knowledge necessary for working effectively with ethnic minority clients.

Because the counseling profession has not focused on the career development of ethnic minorities until very recently, material and knowledge are still emerging. It is hoped that this model will be useful in providing you with an introduction to multicultural issues in career counseling and will be a framework for continued growth and development in this challenging field.

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